I Ching

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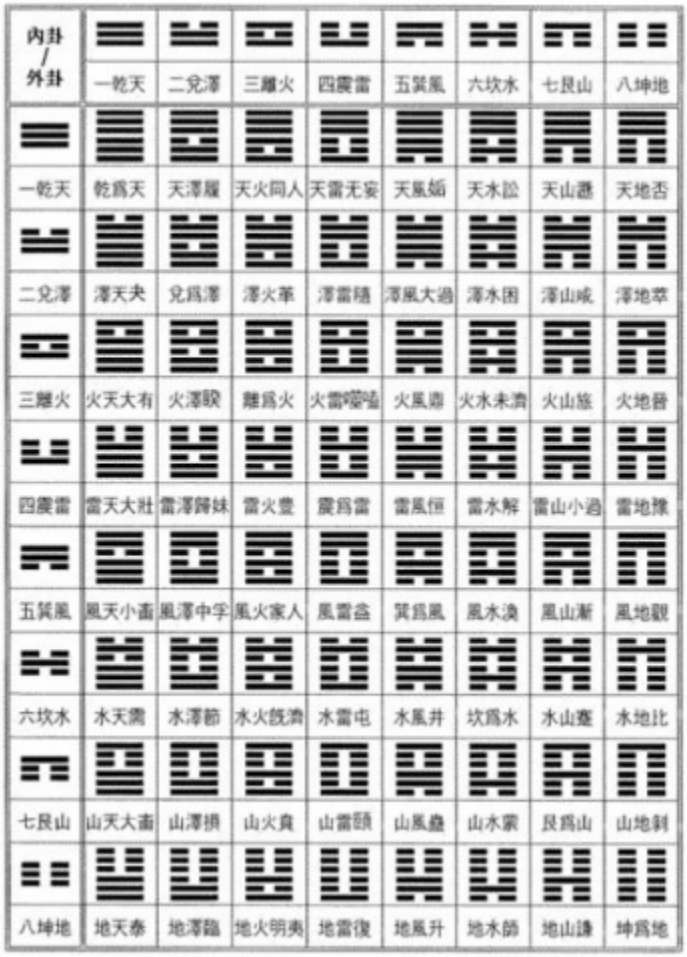
The ***I Ching*** (역경/易经, the "Book of Changes") or *Zhouyi* (주역/周易 pronounced "*Juyeok*" meaning "Changes of Zhou") is one of the oldest of the Chinese classic texts, which contain a divination system of cosmology and philosophy.[1]

In Korea, under the Confucian system, the *I Ching* was admired by people of all ranks as a textbook of oriental philosophy (의리/義理)[2] as well as a tool for divination (상수/象數).[3]

In terms of fate or fortune of a human being, *see* more at Saju.

[One sentence tip] 주역이란 유교 3경의 하나인 역경(易經)을 말하며, 세상 만물이 끊임없이 변화하는 가운데 사람은 결코 변하지 않는 이치를 따라 지혜롭게 살아야 한다는 동양 철학과 사상의 바탕이 되었다.



[Caption] 64 hexagrams of *I Ching*.

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Keywords

Juyeok, Tai chi (태극/太極), Yin-Yang, trigram and hexagram (괘/卦, 효/爻), Confucius, changes

Structure

Its 64 hexagrams (http://en.wikipedia.org/wiki/I_Ching#Structure) are composed of two three-line arrangements called trigrams (괘/卦, *guà*).

- The solid line (——) represents *Yang* (양/陽), the creative principle.
- The open or broken line (— —) represents *eum* (음/陰, *Yin*), the receptive principle.
- There are eight trigrams (팔괘/八卦, *bāguà*) as illustrated below.

111 ☰ 1건/乾 (*qián* heaven, 천/天) *the Creative* force
110 ☱ 2태/兌 (*duì* lake, 택/澤) *the Joyous* open
101 ☲ 3리/離 (*lí* fire, 화/火) *the Clinging* radiance
100 ☳ 4진/震 (*zhèn* thunder, 뢰/雷) *the Arousing* shake
011 ☴ 5손/巽 (*xùn* wind, 풍/風) *the Gentle* ground
010 ☵ 6감/坎 (*kǎn* water, 수/水) *the Abysmal* gorge
001 ☶ 7간/艮 (*gèn* mountain, 산/山) *Keeping Still* bound
000 ☷ 8곤/坤 (*kūn* earth, 지/地) *the Receptive* field

These principles are also represented in a common circular symbol (☯), known as *Taegeuk-do* (태극도/太極圖, *Taijitu*), but more commonly known in the west as the *Yin-Yang* (陰陽) diagram, expressing the idea of complementarity of changes: when *Yang* is at top, *Eum* is increasing, and vice versa.[4]

World of Changes

Confucius (http://en.wikipedia.org/wiki/Confucius) (공자/孔子) said, "The stream flows day by day. All things of the world are changing like this." Confucius studied the *I Ching* diligently. It is also famous that Carl Jung, Swiss psychotherapist, wrote an introduction to the English version (http://www.iging.com/intro/foreword.htm) of I Ching translated by Richard Wilhelm (http://www2.unipr.it/~deyoung/I_Ching_Wilhelm_Translation.html) in 1949.

Nobel Prize laureate Hermann Hesse highly praised the *I Ching* in his novel the *Glass Bead Games (https://en.wikipedia.org/wiki/The_Glass_Bead_Game)* (1943) that the main character Knecht asked what he should do of the *I Ching*. It showed him a hexagram of "Mountain and valley water" (산수몽/山水蒙), a good sign for a student who started to learn more.

In addition, Philip K. Dick, American SF (science fiction) writer, who used to resort to the *I Ching* when he was perplexed what to say just like in his novel *The Man in the High Castle* (http://en.wikipedia.org /wiki/The_Man_in_the_High_Castle#The_I_Ching_as_literary_device) , said, "Well, the *I Ching* gives advice beyond the particular, advice that transcends the immediate situation." Philip K. Dick said more on the Book of Changes in his interview with VERTEX (http://www.philipkdickfans.com/literary-criticism/frank-views-archive/vertex-interview-with-philip-k-dick/) : The answers have an universal quality. For instance, “The mighty are humbled and the humbled are raised.” If you use the *I Ching* long enough and continually enough, it will begin to change and shape you as a person. It will make you into a Taoist, whether or not you have ever heard the word, whether or not you want to be.[5]

The text of the *I Ching* describes each of the 64 hexagrams (http://en.wikipedia.org

/wiki/List_of_hexagrams_of_the_I_Ching) , and later scholars added commentaries and analyses of each one.[6]

Its readings can be challenging to interpret (http://blog.naver.com/bhjang3 /140049422774) , because they show a picture of the situation. So the influence of the *I Ching* cannot be underestimated in the political, economical, social and cultural life of the East Asian people. Notably, each of the 6 lines of the hexagram describes a specific individual from a servant to a king, and the outcome of their endeavor.

If you want to ask something of *I Ching*, you must be sincere in defining your question, then making six lines from bottom, for example, by tossing a coin six times with head *Yang* or tail *Yin*.

No	Hexagram	Image in Nature	Meaning	Modern Interpretation
01	중천건 重天乾 건위천	Heaven over the sky	Creative Heaven	creative action and strong force
02	중지곤 重地坤 곤위지	Field on the earth	Receptive Earth	receptive acquiescence
03	수뢰둔 水雷屯	Gorge shower and thunder	Sprouting	difficulty at the beginning
04	산수몽 山水蒙	Mountain and valley water	Enveloping	youthful folly, young shoot
05	수천수 水天需	Thick vapors in the sky	Attending	waiting or arriving
06	천수송 天水訟	Gorge under the sky	Arguing	conflict and lawsuit
07	지수사 地水師	Underground water	Leading	army or troops
08	수지비 水地比	Creeks and rivers on earth	Grouping	holding together and alliance
09	풍천소축 風天小畜	Wind in the sky before rain	Small Accumulating	taming power of the small, small harvest
10	천택이 天澤履	Lake under the sky	Treading	affluence, continuing conduct
11	지천태 地天泰	Terrain in the sky	Peace	pervading peace and greatness
12	천지비 天地否	Soil under the sky kept intact	Obstruction	standstill, stagnation or selfish persons
13	천화동인 天火同人	Torch under the dark sky	Concording People	fellowship with men, gathering people
14	화천대유 火天大有	Big fire, sun in the sky	Great Possession	possession in great measure, great possession
15	지산겸 地山謙	Mountain under the soil	Humbling	modest
16	뇌지예 雷地豫	Predictable thunderstorm on the earth	Providing for	enthusiasm and excess

17	택뢰수 澤雷隨	Shake under swamp	Following	following the first runner
18	산풍고 山風蠱	Spoiled wind under the mountain	Correcting	work on what has been spoiled
19	지택림 地澤臨	Wet land with swamps	Nearing	approach to the forest
20	풍지관 風地觀	Whirlwind on the earth	Viewing	contemplation, looking up
21	화뢰서합 火雷噬嗑	Lightning with thunder shaking the universe	Gnawing Bite	biting through, biting and chewing
22	산화비 山火賁	Evening glow under a mountain	Adorning	luxurious grace
23	산지박 山地剝	Rolling hill at field	Stripping	splitting apart, flaying
24	지뢰복 地雷復	Starting thunder underneath	Returning	return the turning point
25	천뢰무망 天雷无妄	Remote thunder in the sky	Innocence	without embroiling, pestilence
26	산천대축 山天大畜	High mountain over the sky	Great Accumulating	taming power of the great, great storage, potential energy
27	산뢰이 山雷頤	Low thunder under the mountain top	Swallowing	corners of the mouth, providing nourishment, comfort and security
28	택풍대과 澤風大過	Lake breeze arousing waves	Great Exceeding	preponderance of the great, great surpassing, critical mass
29	중수감 重水坎 감위수	Gorge stream	Abysmal Water	repeated entrapment, failure
30	중화리 重火離 이위화	Fire in the sky like the sun	Clinging Fire	radiance, the net
31	택산함 澤山咸	Lake on the mountain like dating	Conjoining	influence, good feelings
32	뇌풍항 雷風恒	Thunderstorm as usual	Preserving	duration, constancy

33	천산둔 天山遯	Mountain is always under the sky	Retreat	retiring, yielding
34	뇌천대장 雷天大壯	Brisk thunderbolt in the sky	Great Power	power of the great, great maturity
35	화지진 火地晉	Rising sun on the earth	Progress	prospering
36	지화명이 地火明夷	Sunset under the horizon	Darkening of the Light	brilliance injured, intelligence hidden
37	풍화가인 風火家人	Blowing fire at home	Family	dwelling people, the clan
38	화택규 火澤睽	Upward fire and downhill swamps	Opposition	polarizing, perversion
39	수산건 水山蹇	Creeks in the mountain blocking the way up	Limping	obstruction, afoot, benefited from meeting with a wise man (大人)
40	뇌수해 雷水解	Thunderstorm rainfalls	Deliverance	taking apart, untangled
41	산택손 山澤損	Lake under a mountain flowing out	Diminishing	decrease
42	풍뢰익 風雷益	Wind caused by thunder spreading	Increase	augmenting
43	택천쾌 澤天夬	Lake in the sky decisive	Displacement	break through, resoluteness
44	천풍구 天風姤	Wind under the sky gathering cloud	Coupling	coming to meet, meeting
45	택지췌 澤地萃	Swamps on the earth collecting water	Clustering	getting together, finished
46	지풍승 地風升	Whirlwind under the earth going up	Ascending	pushing upward
47	택수곤 澤水困	Lake with water flowing out	Confining	oppression, exhaustion, entangled
48	수풍정 水風井	Pumping water in the wind	Well	welling
49	택화혁 澤火革	Water over fire evaporating	Revolution	skinning, molting, bridle

50	화풍정 火風鼎	Blowing wind into fire	Cauldron	holding
51	중뢰진 重雷震 진위뢰	Near and distant thunders	Arousing Thunder	shake, shock, thunder
52	중산간 重山艮 간위산	Mountain over mountains standing still	Bound	keeping still like a mountain
53	풍산점 風山漸	Warm breeze over mountains awakening trees in spring	Gradual Progress	development, advancement
54	뇌택귀매 雷澤歸妹	Thunderbolt over a lake becoming badly	Converting the Maiden	returning maiden, abnormal marrying maiden
55	뇌화풍 雷火豊	Sun shining after thunderstorm	Abundance	fullness, abounding
56	화산려 火山旅	Traveling sun over mountains	Wanderer	traveling, sojourning
57	중풍손 重風巽 손위풍	Breeze and wind	Gentle Wind	penetrating wind, ground, calculations
58	중택태 重澤兌 태위택	Lake waters distributed to the farms	Joyous Lake	open, usurpation
59	풍수환 風水渙	Wind over water scattered around	Dispersion	dissolution, dispersal
60	수택절 水澤節	Waters in the lake controlled	Limitation	moderation, articulating
61	풍택중부 風澤中孚	Wind over the lake like incubating eggs	Center Returning	central return, inner truth
62	뇌산소과 雷山小過	Thunder in the mountain with more *Yin* less *Yang*	Small Exceeding	small surpassing, preponderance of the small
63	수화기제 水火旣濟	Water over fire after boiling	After Completion	already fording, already completed

64	화수미제 火水未濟	Fire over water before boiling	Before Completion	not yet fording, not yet completed

Telling the Future

Reading the *I Ching* involves casting coins or yarrow stalks to build a series of 6 lines of hexagram. In ancient China, the *I Ching* was used as an oracle to decide important matters.

Later great scholars such as Zhengxuan (정현/郑玄), Wang Bi (왕필/王弼), Zhuxi (주희/朱熹) added philosophical thinking to the readings of the *I Ching*. Actually, in-depth understanding of the Book needs no more casting of coins and may lead to telling the future.[7]

In Korea, *Tanheo* (탄허/呑虛, His secular name was 김금택/金金鐸, 1913-1983), a Buddhist monk well versed in not only Buddhist scriptures (http://www.tanheo.org/) like the *Avatamsaka Sutra* (화엄경/華嚴經) but also the *I Ching*, predicted the future of the East Asian countries including Korea based on the teachings of the *I Ching*.

Tanheo said in his Analects:[8]

- As Korea has come through the hardships of history, it will become the center of world (간방/艮方) with the help of the United States. According to the *I Ching*, Korea is like a young man (간소남/艮小男) while America is like a joyful young woman (태소녀/兌小女). So their marriage will be benevolent each other. Korea could unprecedentedly survive the Korean War and other socio-economic difficulties with the timely support of America.
- The United States will be defeated in the Vietnam War as if iron is melted down in fire. (His prediction was made in the late 1960s.)
- China and Russia will go in a way separated each other. Because China is like a old bachelor while Russia is a middle-aged man, they are on bad terms in every aspect of life.
- As the fire deep inside the Earth is going through the Arctic Ocean, the arctic glaciers are gradually melted away and the sea level will increase. Sooner or later most of the Japanese Islands located off the Continent (손방/巽方) will be submerged losing two thirds of the territory.
- At that time, the tilt of Earth's axis will become upright, and everything on the Earth will be automatically normalized. In the course of great upheavals and earthquakes on the Earth, China will lose its arsenal and terrain. On the contrary, Korea will gain its territory in the west and north.
- However, it is not the end but the start of the new age of world.[9]

References

1. ↑ '사랑'은 반드시 아름다움과 관련된다. 이 아름다움은 비록 천하를 변화시키더라도, 도리어 천지와 부모의 '범주'에 둘러싸여서 그 경계를 벗어날 수 없다. 이것은 주역(周易)에 나타난 음양의 미

학 지혜에 담긴 기본 정신 중의 하나이다. 이 아름다움은 하늘과 아버지가 아래를 굽어보고, 땅과 어머니가 따뜻하게 품어주는 환경에 놓여 있다. 또 특히 인정미가 풍부하다. 출처: 왕전푸 저, 신정근, 이시우 역, 대역지미-주역의 미학 지혜, 성균관대 출판부, 2013.11.

2. ↑ Yeon-Seok Eom, "A Study about Reversible Conversion of *Hsiang-shu* and *I Li* in *Toegye*'s Thought of *Yi Xu*" (退溪의 역학사상에서 象數와 義理의 가역적 전환문제 (http://www-2.knu.ac.kr/~toegye/archive/munhwa/pd/4907.pdf)), *Toegye School and Confucian Culture* (퇴계학과 유교문화) No. 49, 2011.
3. ↑ 한국에서도 다산 정약용(茶山 丁若鏞)은 주자의 주역본의(周易本義)를 토대로 주역사전(周易四箋)을 썼다. 주역의 추이(推移), 물상(物象), 호체(互體), 효변(爻變) 4가지 방법을 풀이하고 위진남북조(魏晉南北朝) 시대의 상수(象數)와 의리(義理) 논쟁을 초월하여 순수한 선진(先秦) 사상에 기초하여 독창적인 주역 이론을 도출하였다.
4. ↑ The flag of the Republic of Korea (http://en.wikipedia.org/wiki/South_Korea) contains *Taegeuk-do* (*Eum* and *Yang* in dynamic balance representing the origin of all things in the universe. The *Taegeuk* is surrounded by four of the eight trigrams, starting from top left and going clockwise: Heaven, Water, Earth, Fire.
5. ↑ 서구의 소설가 중에서 주역을 작품 중에서 직접 언급한 작가는 노벨 문학상 수상자인 헤르만 헤세와 SF 소설의 전범을 보여준 필립 K 딕이 있다. 필립 K 딕은 작품의 줄거리를 구상할 때 막히면 주역점을 쳤다고 공공연히 말하고 다녔다.
6. ↑ The most commonly used English translation of the *I Ching* was by Cary Baynes in 1951, from a German translation by Richard Wilhelm in 1923. Though very poetic and beautiful to read, it suffers not only from being a translation of a translation, but from Wilhelm's infusion of Christian values into the Confucian text.
7. ↑ If the LORD delights in a man's way, he makes his steps firm; though he stumble, he will not fall, for the LORD upholds him with his hand. Psalms 37:23-24.
8. ↑ 탄허, 탄허록/呑虛錄, 휴출판사, 2012, pp. 44-55.
9. ↑ Also *Tanheo* foretold some interesting phenomena as follows:
    - These days women like to show their naked body-line more and more without shame. Likewise the Earth will turn itself more and more naked and plain. 여자들이 부끄러움 없이 자신의 몸을 노출하고 다니는 것처럼 지구도 적나라/赤裸裸하게 변신을 할 것이다.
    - Don't move in the crowd, nor engage yourself in chatting with others in group, e.g., through SNS. 사람들과 휩쓸리지 말고 무리지어 잡담하지 말라.
    - Put your thoughts high, and keep your beliefs firm. 뜻은 항상 고상하되, 지조는 굳게 가져라.
    - Never get in on fraudulent and unfaithful activities at all. 모든 거짓과 진실치 못한 행동을 하지 말라.
    - Then you Koreans will save the world with noble moral culture. 그리하면 한국에서 세계인류를 구출할 정신문화가 일어나 꽃을 피울 것이다.
    - In 1975, *Tanheo* visited Deokju Temple of Jecheon and said, "When the moon rises over the mountain top of Wolak-san, it will be reflected on the waters. After 30 years have passed thereafter, a woman king will appear. And three or four years later Korea will see an abrupt unification." 제천의 월악산/月岳山 영봉 위로 달이 뜨고 이 달빛이 [1983년 완공된 충주댐] 물에 비치고 나면 30년쯤 후에 여자 임금이 나타나고 그리고 3-4년 있다가 통일이 된다. 조용헌, "월악산의 통일예언", 조선일보 조용

헌 살롱 971, 2015.1.5.

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